THE PACIFIC

A religious and family paper

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The Love in the Deed.

IT is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—*Christina G. Rossetti.*

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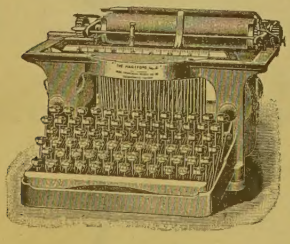

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 24, 1902

The All of Life.

There be some who pray in theshades of life;
There be those who toil in the sun;
And both are watching the reddening west
Till the long, long day is done;—
For prayer and labor are all of life,
And labor and prayer are one.

—Grace Duffield Goodwin.

Church Neighborliness.

For several years the First Congregational church and the First Methodist of Los Angeles have been neighbors, the buildings standing on opposite corners. At the recent services at the laying of the corner-stone of the new building which the Congregationalists are erecting on another site, the Rev. Dr. Cantine of the Methodist church said: "I remember one watch night at the church. Some of the young people suddenly conceived the idea of singing a hymn upon the front steps. Strange to say, Dr. Day's congregation had the same inspiration at the same time, and as the song went on the strains blended until you couldn't tell whether it was a Methodist or a Congregationalist body singing. Why, I can remember the time when if I had sung with the Congregationalists I would have been suspended from the church the next day. But the barriers have all been broken down and we are now neighbors."

At first thought it hardly seems possible that Dr. Cantine was in earnest in the remark that he could remember the time when he would have been suspended from the church if he had sung with Congregationalists. But the years that have rolled over his head have brought great changes, and there was much intolerance not more than half a century back. We recall here the remark made in our hearing in a city on Puget Sound a few years ago by a member of a Presbyterian church, that in her childhood, which dated back from that time not more than thirty years, her parents would rather never to have seen their children members of a church than to have had them connected with other than a Presbyterian organization.

With such a feeling as this—and these are by no means isolated cases—it is not surprising that there are thousands of over-churched towns throughout the land. After a while there will come a time when other barriers between Christians and churches will be removed, and people will not be so insistent on having their pet denomination represented in the community in which they reside, but will fit themselves cheerfully into almost any one of a dozen that might be named. The present writer is glad that in his boyhood he was a member of the church of the United Brethren in Christ; that in the years of early manhood there was opportunity for association with and work among the Presbyterians; and that, after membership had been taken later in a Congregational church, his theological studies were in a Presbyterian seminary. It does not weaken love for and loyalty to Congregationalism; but it does serve to bring more into light the many excellencies in the other denominations.

That which troubles some Congregationalists today is the fact that in this coming more closely together of the denominations their organizations suffer more of a loss than others. It is a well-known fact that it is easier for a Congregationalist to enter some other denomination than it is for members of other denominations to connect themselves with a Congregational church. We do not emphasize as do others our distinctive features. But in this Congregationalists may congratulate themselves: every year the principles of Congregationalism are leavening more and more the other denominations, and that which is being evolved is largely Congregationalism, no matter what it may be labeled. But what is far more important, it is Christianity. And it is Christianity that the world needs, not Congregationalism, nor Presbyterianism, nor Methodism. Therefore, let us as denominations, as Christian people, not only be neighborly; but let us be more neighborly. So shall it be for the good of man and the glory of God.

"Have any of the rulers or chief priests believed on him?" was the question once when Christ was on the earth. Some high in authority had believed on him in those days, but not a large number. It is different now. For centuries the great men of the world have crowned Christ as Lord of lords and King of kings. A few weeks ago Emperor William of Germany spoke of his belief in him as follows: "He who does not found his life on religion is lost. I rejoice that I have placed my

whole empire, my people and my army, as well as myself and my house, beneath the Cross and under the protection of him who said, 'Heaven and earth shall pass away, but my Word shall not pass away.'"

Notes.

The noted Dr. Joseph Parker of London, England, was very ill in the early part of this month. The frequent prostrations of this eminent minister indicate that the end of his earthly pilgrimage is not far away. A recent message to the City Temple from his sick bed was: "I am a Nonconformist, a convinced and zealous Protestant, but I trust, above all, a believer, whose one hope is the atonement rendered by the Son of God."

The Statistical Secretary of the California Christian Endeavor Society reports $1,516.08 contributed for missions during the year by the Congregational Chinese Mission of San Francisco. Of the ninety-four members nearly half are on the absent list. Surely, this is a record well worth noting. A year or more ago The Pacific started a report somewhat similar on a journey around the world. It was mentioned in religious papers all over the land and in other lands, and brought the thought that the Orientals had some good qualities to impart to the Occidentals.

The Rev. Dr. J. K. McLean of Pacific Theological Seminary has returned from the East. The chair of Systematic Theology will not be filled this year, but the necessary work in that department will be conducted by persons of special and temporary selection. Arrangements are under way for Professor George B. Stevens of Yale to give instruction for ten weeks; and lectures on psychology will be given by Professors Starbuck of Stanford and Stratton of the State University. The subject announced for the lectures by Dr. Van Dyke of Princeton, to be given on the Earl lectureship foundation, is "The Religious Teaching of Nineteenth Century Poetry."

Rev. C. R. Hagar of our South China Mission, in a circular letter to his friends, giving an account of his recent tour among the churches, says in his closing paragraph: "Now my journey is ended. I have visited some twenty-eight places, and held services and dispensed the communion eighteen or nineteen times, baptized seventy-six persons and received two others on confession of faith, which makes just one hundred names that have been added to the church rolls during the first quarter. About $500, Mexican, have been subscribed, of which I am expected to give one-fourth. The work is enlarging and in many places there is a real interest in the gospel, as this narrative shows. But the needs of the work are also great. I find from my account book that $1,800, Mexican, have been given, of which only $700 were given by the Board. Two thousand more will be needed to carry the work to the close of the year, of which the Board can give only $700, Mexican. We ought to have $4,000, Mexican, or $2,000, U. S. gold, annually. Shall we curtail the work, or raise the necessary amount? I save all I can, and am willing to double my efforts, rather than beat an inglorious retreat. Now is the time to put in the sickle and reap the golden sheaves for Christ's eternal harvest. Will you help in this glorious work? Certainly the number gathered into Christ's fold is large for the meager sum expended over this wide field. There is but one course open and that is to go on. Did the Master ever stop for difficulties in the way?"

Bishop Nichols of the Protestant Episcopal church of California shows in an article on Honolulu in the New York Churchman how the mission fields make returns to the churches and peoples who have carried the gospel to them in their need. He says: "In apostolic times outlying points sent collections to Jerusalem and in modern times we should not overlook striking instances of returns made by mission fields to the older centers of Christianity. One such striking instance was the tribute paid by the present Bishop of Salisbury, Dr. Wordsworth, to the foreign missionaries, saying that it was due in good measure to data he had gained from their researches that he was enabled to write his Bampton Lectures of 1881 on 'The One Religion.' Another instance comes from these very Hawaiian Islands. It was recently stated that it was justification enough for the existence of Williams College to have produced General Samuel Chapman Armstrong, and it was justification enough for the institution General Armstrong founded—Hampton Institute—to have produced Booker Washington. That strong tribute to the sterling contribution to the solving of home problems, it is to be noted, is given to one born in 1839 on the Island of Maui, the son of one of the leading Congregational missionaries. And so a mission to the Hawaiian race gave back a mission of national importance to the African race in America. And there are, we may well believe today, in the mingling of races so marked in the Hawaiian Islands opportunities to find there for our own communion bright boys who can be trained up to go back to their own China and Japan and help in the deep race problems there, as well as in the Pacific, speaking the gospel of Jesus Christ in their own tongues."

Busy World Notes.

If the San Francisco daily papers wish to have Governor Gage placed again in the gubernatorial chair let them continue the attack began on him several months ago. They have been making friends for him for some time now.

The indications now are that early next year there will be in operation another ferry system between San Francisco and Oakland. It will be welcomed heartily. The boats are now under construction by the Realty Syndicate. The entrance of the Santa Fe into Oakland will have been effected by that time and some of Oakland's long-time expectations will begin then to be realized.

An effort is being made to raise $100,000 to cancel the mortgage indebtedness on the Y. M. C. A. building in this city. The effort thus far has been encouraging. It is a splendid institution, the San Francisco Y. M. C. A. —and in a wealthy city, such as San Francisco, ought not to be hampered by an indebtedness. It is helping grandly to build character and to make this city by the Golden Gate a real and an enduring power the world over.

A ride over the California Northwestern railroad at this season of the year, especially on a Saturday afternoon, shows the popularity as a summer recreation region of the country traversed by this road. Thousands of people have gone thither this summer from the cities about the bay. The editorial trip last week, which revealed some of the attractions of that section of country, extended as far as Cloverdale. Soon after passing Santa Rosa the valley narrows, and thence on to Cloverdale the route is especially picturesque. Nothing more inviting is to be found in California, and on every hand

are the signs of prosperity. Evidently our valleys traversed by the main lines of the railways, stretching far eastward and northward and southward, have in the Sonoma Valley and adjacent valleys an important rival. Although not so open to observation as the valleys through which people from other States must travel to reach San Francisco, they have attracted a fine class of people, and in every way measure well up with the others.

An excellent program has been arranged for the Congress of Reform to be held at Pacific Grove from July 27th to August 1st, under the direction of the California W. C. T. U. Of the subjects to be considered we note the following: "That Other Woman's Son," by Mrs. G. R. Alden—"Pansy"; "Work and Problems of the Consumers' League," by Dr. Dorothea Moore; "The Tramp," by Jack London; "Race Environment," by John Carrere, ex-Secretary of the Lunacy Commission; "Evolution of Woman," by Miss S. M. Severance; "Christian Ideals and Economics," by Walter Thomas Mills; "A Short Cut to Temperance," by Miss Anna Strunsky; "The Saloon Must Go," Rev. L. M. Hartley; "Christian Politics," by Mrs. J. L. Everts; "Economics of Prohibition," by Mrs. S. J. Dorr; "Crime and Its Causes," Charles Montgomery, President of California Prison Commission; "The Press, a Factor in Reform," Mrs. Clare O. Southard. We have given here only a partial list—not more than one-third—of the interesting and important subjects for consideration. From such a program a very profitable time may be anticipated. Our W. C. T. U. workers are to be congratulated on this admirable program. Those of our readers who wish to attend can secure reduced railroad rates from the Southern Pacific.

The article concerning the anthracite coal strike, in this number of The Pacific, is from the miners' standpoint. We have no doubt that it is as Labor Commissioner Wright says, that there are wrongs to be righted on both sides; but it is difficult for us to escape from the conclusion that it is possible for the operators of the mines to pay a higher wage than they are paying. And in part the contention is over the wage. Father Lambert, a Catholic priest, writes as follows in the New York Freeman's Journal: "The miners' strike, which is now in progress in Pennsylvania, has directed public attention to the character and the extent of the tribute the coal trust annually extorts from the American people. Every year there are about 200,000,000 tons of anthracite and bituminous coal taken from the coal mines in the United States. The valuation placed upon this output at the mines in 1901 was $300,000,000, which is $1.50 a ton. The labor cost of mining this coal is 60 cents a ton, which would leave the mine owners a profit of 90 cents on each ton at the mouth of the mine. That profit, large as it is, does not represent what the coal barons pocket. Their coal, when retailed to the public nets them from $5 to $6 a ton. Take a pencil and figure out what is the profit on 200,000,000 tons of coal at this price. One is dazed by the amount of tribute that is thus wrung from the American people through the monopoly of an article that is a necessity in every household, in every factory and on every railroad in the land. Not satisfied with this immense booty, the coal barons, like Oliver Twist, cry for more. They want the miserable wages of the miners, which already are at the starvation point, cut down to add more millions taken from the public. When asked to submit the question of the reduction of wages to arbitration the coal barons insolently replied, there is nothing to arbitrate." Perhaps this applies especially to the bituminous miners. The operators of the anthracite mines have issued a statement declaring that the conditions are such that it is not possible for them to pay higher wages. Again, on the other hand, it is stated that many of the mines are owned and operated by the railroads running into those regions, and that matters are so arranged that the profits go to the railroads, and that any showing that applies simply to the operation of the mines is not a fair one. Then, again, the management of the railroads set up the claim that the roads are not profitable. In support of this claim have been given the dividend records and the prices of the stock for several years. However, it is necessary to have more information than this for the formation of a judgment as to the profitable operation of a railroad. Corporations have a fondness for watered stock and a disposition to use the profits in the paying of large salaries to the stockholders who have official positions.

"Reaching Forth Unto Those Things Which Are Before."

By W. N. Burr.

A few days ago I went into the reading-room of our public library and picked up the first number of the new Harper's Weekly. This paper has recently been changed in form, and otherwise made over somewhat, so that a new milestone in its history has just been marked. Glancing at the editorial page, I found it headed with this paragraph: "We anticipate that within the life-period of the majority of those who will read these lines, America will dominate the world in literature, art, science, finance, commerce and Christianity; and believing, as we do believe, that by virtue of the intelligence, industry and conscience of her people, she is the nation best fitted to hold that commanding position, it becomes the chief mission of this journal to hasten the day, and to help to perfect the equipment of those upon whom the responsibility must fall for the successful performance of their duty to progress and civilization."

This paragraph went into my note-book before I turned to look at anything else in the paper, not because it happened to be in Harper's Weekly that I had found it—that had no weight with me in particular—but because of its progressive ring, the onlook, the recognition of something better farther on, the spirit of hopefulness that reached forward out of the present toward higher and nobler conditions attainable somewhere ahead; and because of the resolution in it to make present activities bend toward that future attainment. It was that "believing as we *do* believe" in greater things for us yet to be reached, *therefore* "it becomes the chief mission of this journal to hasten the day," that caught me with its charm. Whether Harper's Weekly does or does not do work that shall contribute in the best ways to the real progress of human society is quite another question, and not a matter for us to consider for our present purpose. But the *spirit* of that introductory editorial note is simply charming, and carries a lesson for all of us. We believe in greater things than we now enjoy, is the gist of it, therefore we bend the energies of the present toward that enlargement. It turns the thought of the Bible student straight toward Philippians ii: 13, 14, Paul's earnest, inspiring look forward: "Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Corona, July 19, 1902.

Some Southern California Occurrences.

E. E. P. Abbott.

A Notable Sermon.

A prominent Episcopalian of Massachusetts has recently said, that the Congregationalists of that state had come to be the next door neighbors of his own church. We are not in quite as close proximity to our Episcopal friends in California, but when a bishop is to be ordained close at hand, especially as it is the first ordination of the kind in Southern California, we follow the crowd that fills St. Paul's church in San Diego, where Rev. H. B. Restarick, for twenty years the rector of this parish, is to be clothed with the robes of his new office. He has been recently appointed to preside over the Diocese of Honolulu. The ceremony does not lack stately dignity. Five bishops and a large representation of "the other clergy" are present; also a surpliced choir of forty voices. There are the burning candles, the slow moving processional, the prolonged ritual usual on such occasions. But what interested us most of all was a very able sermon by Bishop Jaggar, of Southern Ohio. His subject was "The Unity of the Spirit in the Bond of Peace," and it was treated in a masterly manner. No Congregationalist could ask for more breadth of Catholicity. "Wherever there is this common life, though apparently divided; wherever there is the worship of the heart and love, there is the unity of the Spirit which exists under all forms. It *does* exist, and that man falls short of the Spirit of Christ who is not large enough in feeling and sympathy to say, "Grace be to all who love our Lord Jesus Christ." At the close of the sermon, admirable in every way, he does not fail to apply it to the case in hand. He gives a rapid glance at the religious history of the Sandwich Islands, not failing to accord due honor to the American Board which had wrought the difficult work, and had opened the present door of opportunity to all the churches. And then he adds, "Thoughts crowd upon me as I think of the strange mixture of conditions to which you go and of the circumstances which have entered into that history. You go to represent something more than the Protestant Episcopal Church of the United States. You will stand for the unity of the one visible Communion of the churches of England and America. But is this all? We assume that you are a man in whom the Spirit of God is. If this is so, you will stand for something deeper and broader than any visible union. Your sense of unity in the Spirit will comprehend in the bond of peace all those who have broken up the fallow ground and sowed through toil and tears the fields which you reap. You will realize that other men labored and that you have entered into their labors. You will be a bishop of the Church of God—broad enough to sympathize with, and as far as may be to co-operate, in every movement which seems to uplift, comfort and help our common humanity."

A Twentieth Century Book.

A friend who was just starting for the Yosemite told me he would take with him Kidd's "Western Civilization." It will prove a stimulating book under El Capitan or the shades of the Mariposa pines. If we remember rightly there were preached about a year ago two sermons one in the East and one in California, which occasioned no little discussion. Both teachers admitted there was much truth in the evolution theory, but protested its right to invade the higher realms of spirit or theology. It is interesting to note how impossible it is to take up a book that discusses the larger interests of man or the sociological or economical questions that does not imply the biological phraseology. Mr. Kidd claims that Darwin made but a beginning. He is now outdistanced as much as he was in advance of Lamarck. The race is an organism, and we are just entering into a comprehension of the cosmic evolution itself, which makes all the past only preparatory and subordinate. There has dawned a new day of emancipation, when instead of the present asserting itself as though all the struggle of the past was for the mere appropriation of the individual and the state, men are consciously making sacrifice for the future. We are not to be most anxious for easier circumstances, short-sighted for one little day, but like Abraham, exultant to see, though as yet indefinitely the distant future. Much of the tyranny and intolerance of the past are to be done away, and there is to be equality of opportunity and a free conflict of forces, which will occasion accelerated progress in the world; so that kingdoms will be born in a single day. In all this, religion is a potent factor. The author has nothing to say, as in his previous book, about the "ultra rational" motive, but he gives the credit to Christianity all the same. "Mr. Kidd's book," says Washington Gladden, "is not a polemic for Christianity, but it is the strongest argument for its essential truth which has lately appeared." While we would not occupy the same point of view as does this author, and would not be slow to accept all his conclusions, we must admire his wide grasp of historic facts and his broad sweep of visions as well as his audacity in criticising the utilitarian and socialistic schools. Some paragraphs almost take away one's breath. We recall Wordsworth's line though with a widely different application, "Felt in the blood and felt along the heart."

A Brief Tribute to a Good Man.

Some notice should have been made in The Pacific before this time of one of our honored Congregational ministers who chose Southern California for his home during the last few years of his life. On Ascension morning, Rev. Charles W. Camp passed quietly to his rest after a faithful service of full eighty years. His residence with us was a fitting close of a long and very useful life. He came to Sierra Madre about five years ago and made his home with his son and daughter, Mr. and Mrs. E. W. Camp. We have rarely witnessed a more beautiful old age. With faculties well preserved, his scholarly taste, his sound judgment, his modest spirit and his strong faith had attained their full fruitage. He still was able to preach and with acceptance and always with a fresh manuscript. He was often an interested participant in our ministerial gatherings. He took a class in the Sunday-school and prepared as if in youth for every lesson, stimulating his class to do the same. At length we laid upon him the duties of superintendent. Modest to a fault in insisting upon what he thought to be the wisest course, he was a potent influence in the little church with which he connected himself, and everyone in the town learned to love him. He had always challenged the respect of every man. We knew him as a beautiful old man, a Christian gentleman of the former generation; but when his body was conveyed to his old home in Waukesha, Wisconsin, there his brethren in the ministry and his old parishioners gathered in large numbers and paid him the honor he deserved as a faithful and successful minister of Christ for over fifty years. He was a graduate of Yale College, and only laid down his satchel at the very close of life. The last book I saw in his hand was Professor Royce's "The World and the Individual." Besides his two sons in California he leaves a daughter, Mrs. Lillian Camp Whittlesey, the brilliant Washington correspondent of "The Congregationalist."

The Strike of the Anthracite Miners.

[Its Cause, Justice, and Significance, by Rev. John Mc Dowell, Miner, Princeton Graduate and Counsellor of the Men, in The Pilgrim for July.]

The anthracite coal fields of Pennsylvania have been the greatest battle-ground in this country for the struggle beween Capital and Labor. Five times in fifty years these forces have met in deadly conflict. The first three of these conflicts resulted in decisive victories for Capital—the fourth was a compromise, and the fifth is now on.

The frequent occurrence of strikes in this industry, which has been called "the mainspring of our national prosperity," demands serious thought. Twice within two years the entire industrial machinery of the country has been thrown out of gear by these wars in the hard-coal region. This state of industrial warfare cannot continue without imperiling our national prosperity and creating a spirit of bitterness and strife among a large and important element in our population.

In seeking to state the cause, justice and significance of his strike, I shall endeavor to present the facts which will speak for themselves.

The Anthracite coal industry of Pennsylvania is controlled absolutely by a combination of Capital known as the Coal Combine. Since the strike of 1900, Labor, like Capital, has been thoroughly organized, and the organization is known as the United Mine Workers of America. Capital, encouraged by its success in crushing organizations of the miners in the past, has shown uncompromising hostility to the U. M. W., and every conceivable method has been employed to destroy it. That the officers of the U. M. W. are aware of this purpose on the part of the Coal Combine will be seen from the following letter received by me in October, 1901:

"Rev. John McDowell—

"*Dear Sir:* I am in receipt of your favor of recent date, replying, will say that while there has not been a direct refusal on the part of the Anthracite Companies to comply with the agreement entered into last spring, they have in may ways evaded the provisions of the agreement, and antagonism to our organization has been, and is, very pronounced. For instance, the companies have served notices on various classes of our workmen that they must sever their connection with the Union or leave the company's employment. It looks to me very much as though the companies were systematically attempting to break up the Union.

"*John Mitchell,*
"President U. M. W. of America."

In the settlement of the strike in the fall of 1900 the miners received the impression that the operators conditionally promised to meet the representatives of their Union in joint conference before April 1, 1901. Relying on this, the miners, through their Union, have for the past two years presented their grievances, and asked to have them discussed in joint conference, or submitted to arbitration.

The Coal Combine has absolutely refused both these requests—giving no reason whatever for the decision, unless it be statement made early last fall and repeated again this spring—"We have nothing to arbitrate."

With these vital facts understood it is an easy matter to determine the cause of the present strike. By denying the right of the miners to act through their organization, by declining to meet them in joint conference, and by refusing to submit all differences to arbitration, the operators have declared war, and made themselves the sole cause of plunging the whole industrial world into a state of anxiety and unrest, to say nothing of the the untold suffering of hundreds of thousands of toilers and consumers resulting from the closing down of the mines.

What, then, I am asked, are the miners' grievances?

Briefly stated, the workers ask for slight increase of wages for the contract miners, of whom there are 36,000; a reduction in hours for day laborers from ten hours to eight hours without reduction of pay; a change in the method of paying for coal mined; and recognition of their Union.

The increased wages asked for the contract miner is due to the fact that he derived little, if any, benefit from the ten per cent advance granted in 1900. A miner—using the word in the technical sense—is a contractor. The operator agrees to pay him a certain amount for coal mined; from this amount the miner provides his own tools and keeps them in repair, buys his own powder, employs a laborer, and stands all docking. In the application of the ten per cent advance the reduction in the price of powder counted for 7½ per cent, the balance of 2½ per cent was added to the price per car or ton. But while the price of powder was reduced, the wage of the day laborer was increased from $2.10 to $2.31 a day. Increased topping was also demanded. Many allowances for necessary work in mining, such as taking down rock, standing timber, opening breasts, etc., were greatly reduced and in some cases entirely withdrawn, so that the profit to the miner himself from the ten per cent increase was far from satisfactory.

There is a wide difference of opinion regarding the actual wages of the miner. The nominal wages, as figured by the operator vary from $50 to $75 a month. The actual wages as figured by the miner vary from $30 to $38 a month. The difference is due to the fact that the operator figures on the basis of full time, while the fact is that the miner rarely makes full time, and is compelled to figure according to the actual number of days he has worked, which in the past ten years have averaged little over fifteen days to the month. The Report of the Pennsylvania Bureau of Mines and Mining for 1899 shows that the average wages of the miner for that year would not exceed $285, an average of $23.71 per month. Peter Roberts, in his recent publication on the anthracite coal industry, gives the average monthly earnings of the miner for the year 1898 as $34.10, and that of the day laborer as $22.40—an average of $1.37 per day for the miner and $.90 for the laborer. I take from my note-book the following statement made by an old miner whose word cannot be questioned:

Family of six:

Average monthly wages for twelve months—November, 1900, to November, 1901, $36; rent, $4.50; clothes and shoes, $6; doctor and medicine, $1.50; coal, $2; lodge and church, $1.50; household goods, $2; total, $17.50. There is left a balance of $18.50 for food for six during the month!

Whatever the wages may be, no one can visit the mining villages of the anthracite coal fields without being convinced that they are not sufficient to afford the miner and his family even a fair chance for physical, mental, or moral development. The laws of the State of Pennsylvania prohibit boys from working in the mines under fourteen, but so great is the need of the family that the law is ignored by the parents, and operators are deceived as to the age of the boys.

As to the reduction of the working hours for day laborers there are several things to be said. Of the 147,000 men employed in the anthracite field, 97,000 are day laborers; 40,000 of these laborers work inside and the rest outside of the mine. There can be no question as to the justice of the request for the inside laborers. Eight hours at a time in the mine is as much as any human being can stand. As it is now men leave their homes about 6 a. m. and return after 6 p. m. In the winter time these men, working daily, do not see the sun from Sunday to Sunday. It ought not to require any argument to prove that a coal mine is not a healthy place. The air is impure, the mine damp; often men are compelled to work standing in water to their knees, and water dripping on them from above. Impaired eyesight, total blindness, and bodies maimed for life are some of the results of this dangerous work. The discrimination made by insurance companies against the miners as a class is sufficient evidence on this point.

The third request for a change in the method of payment is the outcome of years of dissatisfaction. Two sytsems have prevailed, namely: the contract and the day wage system. The contract system includes three standards of payment, viz.: the car, the ton, the yard. About eighty-five per cent of the miners work under the contract system. The arbitrary way with which the company determines the size of a car, and the way it shall be loaded, and the quantity which shall constitute a ton, is little less than outrageous. The miner admits that a certain allowance should be made for impurities, and is willing to allow a proper proportion, but feels that it is an injustice for the company to demand an allowance of 1,200 pounds for refuse, and then to be docked besides, as is often the case.

Another request paramount in importance is that of the miners for a recognition of their Union. Single-handed the miner is absolutely helpless; a bitter experience has taught him this fact. A single mine, also, is unable to do anything with the combination of operators which now exist. The only hope for the miner is in organization. From 1880 to 1900 the miners were practically without an organization. During those years the operators ruled with an iron hand. The foreign laborers, who had been imported, were treated like dogs. The strike at Latimer in 1896 was the first warning to the coal barons that the foreign laborers were awakening. Up to that time the operators thought they could do as they pleased with the "foreign trash." The strike at Latimer was quelled by bullets, but never settled. It has been said that the blood of the miners killed at Latimer was the seed of Unionism. The rifle shots at Latimer sounded the call for organizaton among the anthracite miners and in 1897 representatives of the U. M. W. entered the hard coal fields. Labor, in the anthracite coal fields, was compelled to combine for self-preservation. Labor dealt with Capital single handed so long as it was possible. When the operators combined and through that combination made it impossible for a miner, who had come under the ban of one operator to find employment under any other, then Labor was forced to organize and to demand that combined Capital should deal with combined Labor.

Most of the foreign miners live in "Company Patches." These patches consist of rows of houses, more frequently called "Shanties," built by the operators for the use of their employees. As a rule, they are located near the mines. No pretense is made to make them attractive. Not the slightest effort is made at sanitary control. Everything about them is in the rough. The atmosphere, because of nearness to the breaker, is laden with dust; the water is tainted with sulphur; and the sun has to fight its way through dense clouds of black smoke which blackens everything in sight.

The houses are all alike and are usually of the clapboard variety, fiercely hot in summer and frightfully cold in winter. Very few of them are weather-proof and many of them are in a tumble-down condition. They are in most cases unpainted and unplastered. Inside the rafters and beams are exposed to view. The walls are either bare or covered with all kinds of old newspapers. The shanties have from two to six rooms. Rents are low and for this reason these houses are always occupied. The squalor and dirt found in these Patches surpasses anything known in the slums of our cities. Coal dirt is everywhere and in everything. The food is gritty with it. The clothing grates with it. It rubs itself into the souls of those who live in it.

What kind of family life can be expected from such industrial and social conditions? Only that of the lowest type. There is absolutely nothing in the miner's environment to restrain or inspire. He is left to the mercy of his own resources, which at their best are very much limited. Thus far the operators, many of whom have made fortunes out of this class of labor, have shown no interest in their workers' mental and moral welfare. Practically nothing has been done to encourage them. In nearly all other industries in our land, you can find some evidences of interest in the employees, on the part of the employers. But you will seek in vain for such evidence in the anthracite coal regions. The cold indifference of the operators in the face of such crying need, is the best commentary that can be presented on the notices and methods of the coal barons.

So hard have been the industrial conditions in recent years, and so high the cost of living, that many of the miners have not been able to buy the nccessary food required for their work. Hard work, such as mining, demands strong men. Strong men must have good, substantial food. Good food costs money and this the miners have not had, as their due bills show. Many a miner has gone into the mine to do a hard day's work on a piece of bread and cold tea or coffee. Oh, the stories the miners' dinner-pails would tell if they could, of actual want, hunger, and suffering, and that, too, in the day of our greatest prosperity.

The miners, as a rule, have large families. Most of the boys are sent to work at an early age. The writer of this article began work before he was eight years old. The law of Pennsylvania has prohibited boys from working under fourteen years of age. But so great is the need of the family that oftentimes the law is ignored, and boys under twelve are sent to work to help earn the living. There is no sadder sight than to see boys, young enough and small enough to be in their mothers' arms, going back and forth to their daily toil. Oh, for a Mrs. Browning to write the cries of the miners' children! The miner and his brave wife do all they can to keep their heads above water, but sad to say their efforts are seldom successful.

In no part of this land will you find so many broken-down men—cripples, widows and orphans, as in the coal regions. Last year, 513 men were killed and 1,243 injured. Think of the suffering and sorrow represented by these figures! There is not a day but the black, heavy ambulance may be seen slowly making its way from the mine to some home with a dead father or an injured son. Every day the miner takes his life in his hands for the sake of a scanty living for his family, which is always dearer to him than his life.

The mortality among the miners is very much above

the average. Especially is this true of the children. Go into any mining village and ask a mother: "How many children have you?" The answer will be, perhaps: "I have had eleven and lost six." And such a statement is usually followed by this comment: "Thank God they are spared a miner's life."

I hope I have made clear from the foregoing that the comfort of every home is involved in this struggle.

Finally the very principles of our government are vitally concerned in this crisis. Socialism is in the air; working-men are hailing it as the new hope. The disposition to question the right of the individual to monopolize natural resources is growing rapidly, and it is an economic axiom that franchises are public trusts to be used for the benefit of the public. Such oppressive use of monopoly and abuse of privileges as has been exhibited by the Coal Combine will not be endured always. All classes of society are seriously asking: "Are those principles of government right which will permit a few men to disorganize the industries of a country at any time they chose?"

All these interests are at stake today in this conflict for which the Coal Combine is alone responsible!

Notes and Personals.

President Gates, of Pomona College, is East in the interests of the college.

It is expected that the Rev. Dr. Silcox will begin work at San Diego about the 1st of October.

Improvements are being made on the church building at Grass Valley, and a new carpet will be put down.

Rev. and Mrs. O. W. Lucas, of Pacific Grove, and Rev. and Mrs. W. H. Cross, of Saratoga, are changing homes for a month.

Rev. F. A. Field, of Los Angeles, and Rev. D. Q. Travis, of Crockett, have exchanged pulpits and residences for a few weeks.

Rev. P. S. Knight, of Salem, Oregon, is spending a few days with his daughter in this city. Mrs. Knight has been here for several months.

Park church, this city, is doing well under the pastorate of Rev. T. R. Earl. Arrangements are being made for the carpeting of the auditorium.

Washington takes another successful and popular California pastor in the person of Rev. W. H. Cooke, who accepts a call to Hillyard, a suburb of Spokane.

The Rev. Dr. and Mrs. Cherington, of Plymouth church, San Francisco, are spending their vacation in the Santa Cruz mountains. Plymouth church pulpit was occupied last Sunday by Prof. C. S. Nash.

Rev. W. D. Kidd closes his pastorate at San Mateo this month. There is probability that Mr. Kidd will go to Washington or Idaho. He has done good work in California and will be missed hereabouts if he should go North.

Professor Royce, of Harvard University, will address the Congregational ministers of San Francisco and vicinity next Monday. The meeting will be in the Y. M. C. A. auditorium, and the Presbyterian ministers will be in attendance also.

The editor of The Pacific spent Sunday at Cloverdale and secured one new subscriber. Mr. Snider and family are camping about 30 miles from Cloverdale. Rev. L. D. Rathbone, of Santa Rosa, who is spending his vacaton near there will occupy the pulpit next Sunday.

The work in the Bethlehem church, San Francisco, has an encouraging outlook. There are average congregations, morning and evening, of more than fifty, and about fifty dollars a month are contributed for current expenses. Rev. J. A. Hollars is proving a good man for that field.

The Long Beach Evening Tribune says concerning Prof. E. O. Tade's lecture on "Marcus Whitman and the Oregon Country," given at the Southern California Chautauqua, that it was "a thrilling account of a brave missionary whose heroism saved Oregon and the great Northwest from becoming British territory."

Another Congregational church is planned for Pasadena. It will be called the Central, and will be centrally located. Services will be held at first in a hall in the business part of the city. Rev. E. K. Holden, of Bridgeport, Conn., who has been supplying the First church for a few Sundays, is talked of for the pastorate. It is said that Superintendent Maile, of the Home Missionary Society, is a prime mover in this matter.

Rev. M. J. Luark, of Murphys, has been in the city for several days in consultation with physicians in regard to an affection of the face which has been by some pronounced cancerous. He has consulted six leading physicians, four of whom pronounce the affection noncancerous; two, cancerous. But the latter advise Mr. Luark before taking treatment to await developments of a few weeks. We trust that the opinion of the four may then be found to be correct.

The Junior Christian Endeavor Society of the Park Congregational church of Berkeley is the largest in the State, having a membership of 126. In her annual report, the State Superintendent of the junior work says: "Our State Superintendent, Mr. Rodgers, may justly be proud of this society, for he is its superintendent." We detract none from this deserving worker when we state that it is in Park church, Berkeley, where the Rev. and Mrs. W. H. Scudder have been doing a splendid work for the last year and a half, and that in this society, as well as elsewhere, may be seen some of the results of their earnest efforts.

The Century Magazine will begin to publish in August an illustrated serial which will have an especial interest to people who are at home on the prairies. It is called "The Biography of a Prairie Girl," and the author is Eleanor Gates, a young woman who spent her childhood in Dakota and who thus writes from the closest personal observation. The time of Miss Gates' story is about twenty-five years ago; it is put in the form of a personal narartive of the life of a little girl, and there is hardly a phase or event of prairie life which is not touched upon in these pages; the blizzard, breaking colts, horse stealing by Indians, school days on the frontier, fighting gophers and badgers, cattle raising and other typical phases of hardship or prosperity.

They who tread the path of labor follow where My feet have trod;
They who work without complaining do the holy will of God.
—Van Dyke.

Thou who has given we eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere. —Keble.

The Bystander.

The Bystander believes in the Cuban reciprocity measure as a principle of sound national morality, and as a fulfillment of our obligations toward Cuba. The beet sugar industries of this country will not be seriously injured, and the cane sugar interests of Hawaii will not seriously be disturbed.

Our country has been very willing to send soldiers and battleships to Cuba, counting the expense and sacrifice as nothing to redeem Cuba from the iron grip of Spain. Consistently we must furnish Cuba an opportunity, after all this fuss and feathers, to work out her industrial salvation. This was the policy of President McKinley, and is now the earnest desire of President Roosevelt, who is making as sincere a fight for reciprocity as he did in the capacity of a rough rider for the political redemption of the island. It appears to the Bystander that all good men everywhere should support the President in this last battle for Cuban industrial independence. Why should we give an emancipated race a house to live in without rent, if we afford no opportunity for the making of an honest living?

The Political Situation.

The time is approaching for the nomination and election of a Governor of California. As usual the air is full of rumors, and many candidates are suggested for this high office of Governor. The Bystander is not a politician, and finds it difficult to get at the motives of current state politics, but he does know that the Republicans are separating into political camps here in San Francisco, known as the Primary League and the Republican Alliance. Each has its platform of procedure and its candidates, out of which is to be selected—even before the election—the men who are to occupy the chief places. The Bystander is impressed, as every observer must be, with the zeal manifested by these partisan leaders, who are making a quiet canvass for their respective candidates. That thoughtful citizens everywhere should have a share in the primaries soon to be held, goes without saying.

California has had few governors of which she has been justly proud. Most of her administrations have ended in crimination and recrimination with "confusion worse confounded." The end of the Gage regime is no exception. The spectacle of a Governor contending in the courts, not only for his personal, but also his official, integrity, is not a scene to evoke the pride of the State. That the candidacy of Governor Gage depends largely upon the results of his contest with the newspapers is, to say the least, an assured fact. The newspapers are apparently sure of themselves, and we may expect some strong testimony.

Among the candidates now before the people may be mentioned Senator Flint, Preston, Edson, Gage and McNutt. The man most feared, and feared because highly esteemed, is Mayor Schmitz. It is hoped, however, that San Francisco may not be robbed of her worthy young Mayor, who can well afford to wait for a more convenient season to serve the State.

Dr. Minton and the Westminster Standards.

The address by Dr. Minton before the Presbyterian and Congregational ministers on Monday was a notable effort to explain the work and purpose of the revision committee, of which Dr. Minton was chairman. The Bystander was interested in the mental process required to revamp the standards—a process which was exhibited in the address, to which the ministers listened with undivided attention.

Dr. Minton traced the rise and progress of the revision spirit, which was checked temporarily by the case of Prof. Briggs, after Prof. Briggs had been disposed of by being deposed, the matter was taken up with fresh enthusiasm and the opinion of Presbyteries solicited, after which a committee was appointed to make the changes, which were reported at the last meeting of the General Assembly. Dr. Minton dwelt upon certain "overtures," which are to be distinguished from the "brief statement.." These overtures are to be acted upon by the Presbyteries. The overtures referring to missions, the love of God and election were treated at length.

The Bystander was surprised to learn how much some men know, or do not know, about the mind of God. He was impressed with the truth of Dr. Adam's brave statement, that there really has been no revision, simply a change of phraseology. The fact is that the Westminster structure stands as it always stood, with the same severe points, the same familiar outlines erected by the framers of the declaration in the beginning. Dr. Minton and his colleagues have given it another coat of paint, using here and there a little necessary putty to make it modern, but as he himself says, there has been no change of faith. The doctrine of elect infants was changed so as to make all babies elect, and thus save the church against the charge that it holds to the damnation of non-elect infants. The Bystander is bound to confess that the treatment of these poor infants consists of a species of theological quibbling, hair-splitting distinctions and fine reasoning, which puts into the shade the most adroit political compromises. The explanation given by Dr. Minton impressed the Bystander with the lack of downright, out-and-out plain language, and which the average mind refuses as an attempt to hold to public opinion on the one hand, and to the orthodoxy of the church on the other.

The same is true with reference to the Pope, who, for many years, has been called anti-Christ by the Presbyterians. He is, or he is not, anti-Christ. If he is, then the Presbyterians should, after this long period of time, consistently hold to that belief, and frankly say so. If he is not, they should send a committee to the Vatican and apologize to His Holiness for calling him a bad name. The committee decided to take the sting out and class him with Mrs. Eddy or Dowie, or anybody else who foolishly presumes to be the head of the church. They enunciated a principle, which, if applied to the Pope, so much the worse for the Pope!

The Presbyterians are to be congratulated on their official disavowal of "fatalism," and their declaration against the sin of taking an oath. They are to be congrtulated on the belief arrived at after hours of heated discusison, that God loves the whole human race, even though he has elected some to holiness!

There is a sense of disappointment in the minds of thoughtful people who have followed this revision and who have confidently hoped for a clear, strong, unequivocal statement of some things we know, and a graceful omission of some things we certainly do not know.

After all, people in these days take little interest in theoretical theology, and spend little time with tweedledee and tweedledum. This is a rational era in the church of Christ, and the color of the paint has little effect upon the purpose of the structure.

The Bystander joins in the universal regret that so genial and scholarly a man as Dr. Minton should feel called upon to go to Trenton, New Jersey. He has done good work on this Coast, and we are proud of the place he has now in the larger service of the Presbyterian body.

Acorns from Three Oaks.

Aloha.

A Missionary Dentist.

Is there a young Christian dentist on our Coast who would like to spend a year or two in the interesting work of visiting the Turkish missionaries of our beloved A. B. C. F. M.? I have a most interesting letter from Constantinople telling me of the need of such a man. It would be cheaper for such a young man to visit the missions than for the busy missionaries to come by the expensive journey to Stamboul and leave their work. Beside the modest sums the missionaries could pay there are in most of the mission settlements wealthy friends, perhaps of a lifferent faith, who, on the endorsement of the missionaries, would be only too glad to patronize an up-to-date American dentist. Such a Christian gentleman would be on the footing of a medical missionary. Perhaps some wealthy Turks would even let him doctor their wives' teeth, without insisting on a screen between them, rather than to be kpt up all night by feminine tooth-ache. I can vouch for the pleasure which the right man would have in riding a splendid Arab horse, perhaps his very own, to the hospitable homes of the beloved friends in that delightful Armenian region. He would have noble escort, and, for a moderate sum the government would send a guardian soldier. Beside the doing of good and the pleasure of contact with most delightful Chrisitan scholars and friends, there is a fair chance for a thrifty man to more than pay his way. Yet it is not the field for any one whose first aim is to make money.

No applicant would be happy who would go in other than the missionary spirit. Please put on your thinking caps, dear friends of missions, and do not leave all such fitting of mission needs to the busy brains at Boston. If you know a promising young dentist, of Christian faith and courage, who might be a candidate for such a rich experience as I suggest, please mark this acorn and send it to him. Rev. E. S. Williams at Saratoga will cheerfully answer any questions about it. There is an honorable and expert Christian dentist at Constantinople who would aid in outfitting such a devoted coadjutor. It is also possible that large-hearted men might make a reasonable guarantee for such a pioneer, so that in case of sickness, accident, or misfortune, he might not be stranded. It warms a Californian's heart to get such a request from the American Bible House at Constantinople, and glad shall I be indeed if our growing Coast can furnish the man and his outfit. Talk this over, brothers and sisters, in your missionary circles. What church will find him and give us all a chance to call him our Pacific Coast dental missionary.

A Day for One's Country.

I have had a new experience. Our County Supervisor made me a judge of the special election held July 10th. It meant close attention from six a. m. until six p. m., in Cloud's Hall, and a dilignt study of the election laws of the commonwealth of California. It kept me in close touch with seven fellow citizens as tally clerks, deputies, inspectors, and a welcome associate judge. In a crowded district, at an exciting election, with absorbing personal interests involved, the labor might have been exhausting. But this election left time for talk and stories, labor discussions, the price of fruit, peanuts, candy, apricots and soda water, and plenty of clean fun stories galore. But not a vulgar one. Nothing which might have turned a modest woman from the polls. There was no beer, no cigars, no nasty pipe. We kept the law too, and asked our most welcome visitors, after voting, to keep outside the lines of the polling booths. Not a word was spoken to influence a voter. Everything was done to make a clean ballot. One came to his "Cotter's Saturday Night" with a pleasant consciousness of a duty done, and a wholesome dose of what Sir William Hamilton calls experimental knowledge.

Saratoga joined the rest of the county in voting about 40 to 1 in favor of the primary law. This means that the country districts do their own thinking, nominate their own convention delegates, and do not bow to either a good or a bad county boss. The splendid majority is due, in large part, to the intelligent and patriotic course of the San Jose Mercury. It does not claim to be a religious paper. But it has clarified the political atmosphere of this county and made life better worth living for those who think that good clean government here and now is one important step towards the establishment of the kingdom of God. .Rev. H. M. Tenney's account in The Pacific is none too rosy and hopeful. He only omitted to tell the generous part his preaching and his brave civic practice has had in bringing about the glorious result. The reading of the Mercury and Herald, owned by the Hayes Brothers, has beeen like the reading of the New York Tribune during the Civil War. I appreciate the fire in my father's eye as he went for his morning paper in the days when we elected Lincoln. Dust in the road or rain in the ruts are nothing when one rejoices to read of the rout of "the gang." We have a "Greater Santa Clara County" as New Yorkers have a morally "Greater New York." I commend to young pastors a day's service on our election board. It is not an improper thing to ask the Supervisor for it for once. He will not misunderstand. The per diem is not so large as to bring them under suspicion. They can get as a perquisite a printed list of the voters and know who their fellow-citizens are. I believe it would hearten them for braver preaching. I am sure they would burn with indignation at men who would falsify electon returns. Never have I had such contempt for traitors since the sight and the handling of the machinery of the balloting in this village. The sultan, the tyrant, the boss are afraid of it. The patriot rejoices in it. "God bless our native land!"

Bread and Butter and Cherries.

It is all true that one must go to the city for great varieties of fruit. Thither the choice products of the ranches are taken. There dwell some honest commission men without whose aid the honest ranchman could not market his fruits. But the freshness and sweetness of country fruit is primarily for him who is early up and dressed, and goes to the trees while the morning coolness is on the fruit. It is a fresh sensation that does not cloy to visit a black tartarian cherry-tree when the cooling dew or fog is on the tree. One would welcome the neck of a giraffe for the time that the sweet cool morsels might be as long as possible getting down. Royal Anns before breakfast time! Melting early Mays! Delicious dripping Alexanders! And early Crawfords and Bartlett pears in prospect! Um! Um!! Oh! you poor denizens of the city—who must wait for them! Well, get a good appetite and enjoy them with sweet bread and butter, and you have luxury. Coffee, cake, steak on the "trust" basis, preserves, etc., do not prepare for the enjoyment of fruit. The best things after a summer fog bath and an appetizer of cherries are some bread and butter and more cherries. Oh! the joy of a cherry country to keep the heart cheerful!

The Sunday-School.

BY REV. W. H. SCUDDER.

The Tabernacle. (Ex. xl; 1-13.)

Lesson V. August 3, 1902.

The anniversary of Israel's leaving Egypt was at hand. How could it best be celebrated? Anniversaries like the two-faced Janus, look backward and forward. There is the Old and the New, with a good deal of emphasis upon the New. The year had contained elements of hardship for Israel, but there had been decided gain from them. The tribes became more distinct, the national unity more pronounced, the slave life in Egypt less a desirable object for return, as the nomadic life became a habit. Just what the people had to look forward to might have been a question, but the Lord was leading, and He provided just the essential. By divine command, Moses now inaugurated something entirely new. How better could the first anniversary be celebrated than by erecting a tabernacle, and instituting a service for the worship of God? So Ex. xl:17 tells us "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up." Leaving detailed description of the tabernacle to be gleaned from the dictionaries, we may consider some of the truths intended to be conveyed by this anniversary present to Israel from the Lord, their God.

1. There are real relations between the Divine and the human.

Israel was ignorant of its conditions, but must remain so no longer. Therefore there must be some fit place in the midst of the camp for the dwelling of Him whom they are to learn of (Ex. xxv8; and xxix:45), where they could become acquainted with the conditions of their relation to God. This sublime conception runs in increasing insistance through the entire Scripture, growing more and more realistic in manifestation, until it finds a perfect fulfillment in Paul's words, "Ye are a sanctuary of the living God (II Cor. vi:16), but no longer "among" them. "Even as God hath said, I will dwell in them, and walk in them." The relation then is internal, it is personal, and it is vital. It rises to a great majesty in Rev. xxi, where the consummation of the Kingdom consists in that unity of relation indicated in the analogy of bride and husband, and the permanent "Tabernacling" of God with men. (Rev. xxi: 1-4). All this had its germ in that first anniversary gift to Israel.

2. The relations between the Divine and human are possible through association.

Notice the R. V. name for the tabernacle "Tent of Meeting." Scholars have made much of the Hebrew word thus translated, and some beautiful meanings have been brought from its depths. It was the place or "tent of tryst," the appointed spot where Jehovah was to hold tryst with Israel, or with Moses for the nation. As such a meeting was for the purpose of declaring His purposes, or revealing His will, Canon Driver finds that "Tent of Meeting" is equivalent to "Tent of Revelation." Another scholar carries the thought a step further, since such a revelation is to testify of one's self, this 'tent' becomes the "tent of testimony." All of these focus upon the thought of the divine associating with the human, or of making it possible for the human to associate with the divine, by the correct conception of his being and purpose. Our larger and better knowledge of the Deity only adds to the force and beauty of the conception here in germ. Heaven is chiefly delightful because there will be perfect association between the soul and its God, and heaven can be commenced on earth by learning to reverently associate with our Creator, even though we be finite and sinful. Every one should hold his soul as the "tent of tryst." where daily revelation and testimony of vouchsafed by the Spirit of God. All relations between us and him are through sacred association in the "trysting place."

3. These relations are of a Covenant character (v. 3). In the Most Holy place was the most sacred object known to Israel, the "Ark of the Covenant." No account has come to us of its construction, but from the single hint (Deut. x: 1), we may infer that Moses made it of acacia wood, prior to ascending Sinai the second time with the tables of stone. The ark was the depository of the tables written on by Jehovah's finger. The associations were forever after connected with the National covenant entered into at Sinai, making Israel the peculiar people of God. This most beautiful study of the divine covenant with us, culminating in the New Covenant made by our Lord Jesus, is one of the greatest import, and of richest benefit to each of us. Consult the dictionaries under "covenant"; also "Ark of the Covenant." There is little doubt that the ark became more than the symbol of the divine presence; it was rather looked upon as the place of God's inhabiting; hence the peculiar sanctity attached to it. The beautiful significance of its "mercy seat," its lid as the "throne of God," and its contents as the "expressed will of God" can never be lost to us. It stretches onward to the unseen, and when we enter heaven, there will be the "temple" and the "Ark of his Covenant" (Rev. xi: 19). God's faithfulness and covenant blessing will be an inexhaustible theme for eternity.

4. These relations are of a holy nature.

Holiness was the great aim of the entire ceremonial system, centering upon the essential holiness of God. The Most Holy place becomes the dwelling spot of this holy Person, into which the high priest may venture but once a year, and then for the purpose of rendering the nation holy, by making an atonement. This restricted approach to God emphasized his holiness, which was enhanced by the Most Holy place, being the center of the square in the tabernacle, called "the dwelling" (of Jehovah), itself occupied by the sacred "Ark of the Covenant.' The emphasis of holiness in all the relations between God and our souls is consummated in the New Testament salvation, and pictured abundantly in Revelation.

5. The Unity of God was symbolized in this tabernacle by the centralized worship. This is as important a feature in the Old Testament economy as was the divine holiness. The constant tendency to polytheism and idolatry was in this manner checked. "One sactuary—one God" was uppermost in the teaching. "Hear, O Israel, the Lord our God is one Lord" is the foundation of that monotheism, which makes Christianity possible and powerful.

6. Following the idea of the restricted though real approach of man to God, the Holy place, or second square of "the dwelling" had furniture typical of the sacred Presence. On the north side was the table of shewbread, peculiarly significant in that it altered a widespread notion of antiquity that the deity was of such nature as to require material sustenance just as did the worshipper, and this bread was consecrated to this purpose. The shewbread became the symbol of

God's provision of material blessing to Israel as he was the source of all things, and the "continual bread" (Num. iv: 7) was the national expression of its recognition of, and gratitude for, this constant care of God. Similarly, on the south side of the holy place was the "lampstand," with its perpetually burning candle, indicative of the prosperity of the nation so long as the divine presence was with them. The presence of Christ in connection with the church is carried out for us in Rev. i: 11-20), the great truth of his abiding as an essential for spiritual prosperity needing continual reiteration.

7. A still further restriction to man's approach to God is found in the court, ocupying the third square of the dwelling. Here was the great altar of burnt offering and the laver. The whole sacrificial system is here introduced, of which nothing more can be noted than its significance in teaching the necessary holiness of the man who would enter into relation with God. We have used the term "restriction" up to this point, but now let us start from the other end of the line, and find another term. God does not desire to restrict man's access to him; on the contrary, the entire idea in Scripture is to make fullest access posible. From the human end, therefore, we have to start with the undeniable fact, man is "restricted" from access to God by sin. The problem is to adequately render access possible, and it is solved in God's plan of salvation. (1) Removal of sin, consequent upon repentance and offering of self for renovation. Thus a man passes through the outer court. (2) An anointing with the Spirit, symbolized by the oil, wherewith there is approach into the second place, a sanctification of the heart. (3) The entrance, through Christ, whose sacrifice brings complete salvation to every one, into the immediate presence of God, to abide there forever. Thus are all restrictions removed. The way is the way of "access." Let us draw night through our Great High Priest, and receive that holiness of soul "without which no man shall see the Lord."

Christian Endeavor Service.

By Rev. Ben. F. Sargent.

The Call to Separation. (II Cor. vi: 14-18; 1 John ii; 15-17.)

Topic for August 3, 1902.

The separation is not to be one denoted by dress, except for its modesty; nor of speech, except for its purity and gentleness; nor by occupation, except its honesty; nor of recreations, if they be wholesome; nor of any outward thing, save as it reflects the shining of a pure soul within. The separation is intended, not to cut out any one thing but the sin which is in all things which are "of the world."

When God says, "Come out from among them and touch not the unclean thing," he does not mean that we refuse to touch sinners, but refuse to touch sin. Our hearts are to be separated from sin and to become the Lord's garden—a garden enclosed, kept for the Master's use. In it the fruits of the Spirit grow. Love, joy, peace, long-suffering, goodness, gentleness, meekness, patience, temperance abound. Here also may be found the flowers of faith and hope and the green leaf of charity; the Holy Ghost flower, the forget-me-nots of devotion, the lilies of purity, the red rose of sacrifice, the heliotrope of our hearts' devotion, and the pansy of our heart's thinking toward Christ. Out of this garden must be driven every lurking devil of sin—Christ's enemy and ours. This includes every bestial sin like gluttony, intemperance and sensuality, and every bird of ill omen—like hate, wrath, anger, malice, envy, pride. Every weed or sin native to the soil must be pulled up. We shall spare none, however deeply rooted some of them are, or however much they may look like flowers. Now these enemies are all on the outside and Jesus is with us in the garden to help us keep it and we need his help. For these expelled ones will roam about our heart's garden and seek to re-enter. But we will not leave the gate open for them, and if by force they break through, or the "small foxes" creep through, or the wandering birds fly over, we will, with Jesus help, drive them out again. Wandering thoughts, like birds, will seek to fly back. Let us remember the Arab proverb: "I cannot prevent birds from flying over my head, but I can prevent them from building their nests in my hair."

The separation must be of our minds, to think for Christ. A difference in thinking is the "set of the sail," which will carry us east or west. As we think, so will we act, and speak, and be. As a man thinketh so *is* he. Our thoughts are, after all, the only real things in the world. Everything else vanishes. Outward forms perish, but thought remains forever, and will call other and higher material forms to be its manifestation. There are thoughts that grovel on the ground, thoughts that are like "creeping things innumerable," and thoughts that are like slimy reptiles; but there are thoughts that fly like the eagle toward the sun. Whatsoever things are pure, and true, and lovely, and of good report, think on these things.

The separation is also to be one pertaining to the lips—the pearly gateway of the mind from whence fly forth winged thoughts on errands of light. But alas! "Can the same fountain send forth sweet waters and bitter?" And out of the same mouth come "blessing and cursing?" My brethren, these things will not be if we are true Christian Endeavorers. These are words with the sweet love of the Father in them and words with the poison of sin in them. We must make our lips the mouthpiece of the loving Jesus or of the man of all sin. Oh, Master divine, "take my lips and let them be consecrated, Lord, to thee."

The separation is to be one of hands. Hands that will not touch the unclean thing, that will not cast the unclean ballot, that will not raise the wine glass to its own, or put the bottle to its neighbor's lips, that will be held out to the poor, in recognition and relief, as well as to the rich. That will not weigh with a false balance, or measure with a short yard-stick. Hands that never accepted a bribe but are clean. "He that hath clean hands shall grow stronger and stronger." Oh, Master, "Take my hands and let them move at the impulse of thy love."

The separation will pertain to the feet, in the consecration to Christ. One of the seven things that the Lord hates is feet that are swift to run into mischief. On the other hand he exclaims, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth salvation." The Christian soldier was to have his feet shod with a "preparation of the gospel of peace." Such feet would never be found in the path leading to the saloon or to the dance-house. Neither would they be found walking in the counsel of the ungodly, nor standing in the way of sinners. Oh, Master dear, "Take my feet and let them be swift and beautiful for thee."

If thus with heart, mind, lips, hands and feet we are

separated for Christ, with what delight will he look upon us. Then shall be true that word, "I will be a Father to you, and ye shall be my sons and daughters." Looking upon us he will say, That is my son working in that field or studying that lesson; that is my daughter doing those dishes or sweeping that room. And the relationship shall be more than in name. He will *be* a Father to us and we shall *be* sons and daughters to him.

Woman's Board of Missions for the Pacific.

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It will be remembered that our new work at Pagoda Anchorage, Foochow Mission, China, consists of help to the women's classes, to the day schools, to Bible women, and to medical work. Miss Emily Hartwell of that mission has kindly sent us her report of the women and classes, and of the day schools . See Pacific of June 5th and July 9th and 16th. Below is a letter from Dr. Kate Woodhull of the Women's Hospital, Foochow. We are thus fairly introduced to the work, and to the workers in charge. Leaders of Missionary Societies and Secretaries will do well to keep these introductions in mind and the papers on file for reference. It is a most interesting field, and one that commands itself to our hearts and to our most earnest efforts.

* * *

Foochow, May 23, 1902.

We were very glad to hear from you and to welcome the members of the W. B. M. P. mong our new friends. We are particularly glad to have the list of our fellow-workers enlarged just now, as we are trying to interest both the old and the new friends of our medical work in our hospital enlargement plan. We have been here nearly eighteen years now, and our little hospital has done good service, but the work is growing so we need to "lengthen our cords and strengthen our stakes." I have been embarrassed for some time back for lack of room, but while I was here alone, I had not the heart to think about enlargement. But now that I have such an enthusiastic associate in Dr. Stryker, I feel as if I could work very hard to get a new hospital more convenient for work. All our Woman's Work is growing so, it is thought best to take the present hospital for some other purpose—sell it to the Boys' College, perhaps—and buy land adjoining for a new hospital, so as to have the woman's work all together—hospital, women and school, kindergarten, girls' day schools, etc. This growth in the work of course, means extra effort on the part of the workers at home and abroad; but would we have it otherwise? Is not growth what we are all praying and laboring for? God grant that we may build gold, silver and precious stones, and that no wood, hay or stubble may be woven into our structures. Do you feel like saying, "Why we have already pledged $130 to help carry on the work as it is!" How can we think of anything more?"

My dear friends, God is not straightened. He has enough and to spare. There will be no lack of offerings when there are plenty of willing hearts. Is not a very important part of our work as Foreign Missionary workers to interest others? to arouse the sleeping ones? When I was at Clifton Springs Sanitarium I used often to chat with the lady who sat next to me at table, showed her photographs, etc. After I returned to China, I sent her the little kindergarten booklet that we prepared to interest friends in our project, and she immediately sent to the rooms a check for $500, and so helped us start our kindergarten. We don't know how much good it will do to speak of the things of which our hearts are full. May God bless you all in your work! May it indeed be a labor of love!

Very sincerely yours, *Kate C. Woodhull.*

* * *

Dr. Woodhull's address is A. B. C. F. M., Woman's Hospital, Foochow, China.

Miss Emily Hartwell's address is Pagoda Anchorage, Foochow, China.

Thy Stewardship.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When. instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "O thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief. —Mattie Davenport Babcock, D.D.

A liquor paper, the Wine and Spirit News, apprehending the danger of a ward local-option law being enacted as a result of the next step to be taken by the Anti-Saloon League of Ohio, advises the saloonists to make themselves "solid" with the people of the residence wards of cities by so conducting their saloons as to make them curry favor with the residents, assuring them that if they make themselves "profitable and attractive neighbors," they can thereby "spike the guns of the Anti-Saloon League," for then the people will want them to stay. Well, yes; but whoever heard of a saloon being "attractive and profitable" to respectable, sober heads of families? What father or mother wants a saloon near his or her home to tempt and betray their children? How is it possible to make the saloon (the gateway to hell), attractive to parents who have an intelligent conception of the ruin it always works, and is ever working to families and homes?—The Religious Telescope.

Church News.

Northern California.

San Francisco, Sunset.—This church has adopted resolutions appreciative of Mr. William Alexander, who passed recently out of the earthly life into the heavenly. He had those qualities which made him a valuable member of the community and of the church.

Palo Alto.—The Palo Alto church rejoices in the prospect of the immediate return of its pastor, Dr. C. G. Baldwin, from the southern part of the State, where he has been detained by business interests during the past months. During the summer the church is being most acceptably supplied by Rev. I. M. Webster.

Etna.—A Junior C. E. of nearly twenty members has been organized by two of our young ladies. The Ladies' Aid are going to furnish the church with new pews with the proceeds of their recent carnival. As a result the church will be closed for services for two Sundays. The pastor and wife are going with a company of young people on a camping trip for these two weeks. Our little chapel at Callahan has new electric lights through the courtesy of the "Consolidated Mining and Dredging Company" of Pittsburg, Penn. These lights will be free to the church.

Southern California.

Pasadena, First.—Rev. William C. Merrill of Lynn, Mass., formerly of Sacramento and San Diego, occupied the pulpit July 20th. Rev. W. G. Eckles of Green Valley also participated in the services. Mr. Eckles has been spending his vacation in Pasadena. The evening preaching service has been given up for the summer, a vesper service being held instead, in connection with the Christian Endeavor meeting at 6:15.

Service Rendered.

Portland, Ore., July 19, 1902.

To the Editor of the Pacific:

It may be that as pastors we are sometimes wanting in proper acknowledgement of the help given us and our congregations by the representatives of the Congregational work. Well, I want to acknowledge the good service rendered Hassalo Street church by Brother Wickoff last Sabbath. In the morning Mr. Wickoff gave us a very stiring address, ably presenting the work of the C. C. B. S., particularly emphasizing the place of church building in the great Home Missionary enterprise of the twentieth century. In the evening he gave his illustrated lecture on "God's Temple," to a large audience. This is a delightful Sabbath evening service, not only instructive, but thoroughly awakening the spirit of devotion and worship. Mr. Wickoff held the interest of his audience to the close of the service and the stereopticon views, so well selected, aided not a little in the enjoyment of the hour. It might not be amiss to say that our people responded with a larger contribution than for many years. *F. V. J.*

Christianity is not so much the advent of a better doctrine as of a perfect chartcer.—Horace Bushnell.

A little religion is a painful thing; but more religion takes the pain away.—William Arnot.

Progress in Japan.

J. P. Davis.

On June 26th twenty young men were graduated from the Doshisha, and the new President, the Hon. K. Kataoka, was inaugurated. The Governor of the Kyoto Fu and the President of the Kyoto University made addresses. Many alumni and other friends of the school gathered and they sat down together to a Japanese feast in the afternoon. The new President is most earnest in his desire to bring the Doshisha up to a high degree of efficiency, and the faculty are unanimously co-operating with him in the attempt to start with the opening year next fall, with strict discipline and moral earnestness, which is very hopeful for the future of the school. The President's words at his inauguration and to the school gave no uncertain sound. They were straightforward and inspiring. We have just had a very successful series of union evangelistic meetings in the various churches and preaching-places in the city. In the southern part of the city, where the Methodists opened a preaching-place in a section not before occupied, eleven persons have received baptism, and a large class of inquirers are now studying the Bible. Japan is showing the indirect influence of Christianity in many ways. A Philanthropic Society is started in Tokyo, in Korea and China, sending physicians to teach in them and assisting Chinese students to come to Japan and study in the medical schools here. Scores of Chinese students are already studying in the various schools of Japan, and new ones are coming every month. Among these are a few young women. Do not suppose, however, that there is no heathenism or idolatry left in Japan! The writer stood beside a shrine in the island of Shikoku, a few weeks since, where men, women and children crowded about a wooden image of a man, touching their hands to every part of the body of the image and then applying the hand to the corresponding part of their own bodies, hands, arms, feet, legs, face, head, body. Some mothers went over the whole bodies of their infants in that way. Not a word of prayer, but this transferred touch of the idol was believed to bring blessing and ward off disease. In Kyoto, at one of the largest shrines, the stone image of a cow is used in the same way, and it is worn smooth by the process. This is a very common superstition in Japan. The leaven of Christianity is working, directly and indirectly, but it will be many years yet before "the whole is leavened." Pray with us for this result!

Kyoto, June 30th.

The Forget-me-not.

CARRIE ELIZABETH SINGER.

Just a flower of heavenly hue,
Hiding 'neath the grasses tall,
Just a little spot of blue—
That is all.

Just a tiny bunch of leaves,
Sheltering a fairy hall,
Blown by wind that sighs and grieves—
That is all.

Spurring us to nobler deeds,
Giving us a lovely thought,
Little flower among the weeds—
That is all.

God may not be a respecter of persons, but he is a respecter of principles.

Oregon Letter.

By George H. Himes

William Dexter Clarke, a grandson of Rev. C. A. Huntington of Eureka, Cal., is now at home with his parents in this city, having been graduated at the late commencement of Amherst College. He took the preparatory course at Pacific University.

Today Rev. H. H. Wikoff, Coast Secretary of the C. C. B. S., preached at the Hillside church, the Greenville schoolhouse, and at the Forest Grove church. At the last place his discourse was illustrated by lantern slides.

Superintendent Clapp and Mrs. Clapp are spending a few days at Cloud Cap Inn, a notable mountain retreat at some distance above the snow line on the north side of Mt. Hood. He preached at Riverside church, Hood River, today.

Rev. F. V. Jones of Hassalo Street church and Rev. H. A. Risser of the Hillsboro church exchanged pulpits today.

The date of the beginning of Rev. Dr. Elwin L. House's pastorate at the Portland First church will be September 7th. His presence here is eagerly awaited.

For the first time this year two days of the past week have made one feel as if he would like to get into the mountains, beside the brawling, roaring, rushing trout streams, or in close proximity to the snow line, or else near the beach of the great Pacific sea. Thousands have departed hence in the last week, yet other thousands have come here from abroad to experience our charming summer weather, and wonder how it is that any one could desire anything better than we already have.

The ninth annual meeting of the Willamette Valley Chautauqua Association closed yesterday. The gathering this year was a most successful one in attendance and in the character of the program. The noted editor of the Louisville Courier-Journal was the star attraction, and it was estimated that more than five thousand persons heard both his lectures. The value of these summer meetings, affording an opportunity for recreation, as well as instruction, along numerous important lines, cannot be easily measured. Especially is this true to those who do not live in a city, as such persons do not have the opportunity to hear notable lectures, or lectures of any kind—save, possibly, curtain lectures now and then—very often, and to all such the privilege afforded by the Annual Chautauqua Encampment is a rare one; and more and more it is coming to be appreciated, as the number who camp upon the grounds is gradually growing. Excellent camping places are found all about the auditorium. In fact, Gladstone Park is an ideal spot far a Chautauqua meeting. Nature has been extremely lavish in her gifts, and has made this park an ideal spot for a summer gathering.

In the circuit over which Rev. J. M. Dick exercises pastoral oversight, he baptized twenty persons during the pase month. He ministers to the churches at Hubbard, Elliott Prairie, Smyrna and Woodburn.

Married.

In Portland, Oregon, June 25, 1902, at the home of her parents, Grace Helen, daughter of Mr. and Mrs. George H. Himes, to Harold G. Rice, also of Portland. Rev. S. M. Freeland, acting pastor of the First Congregational church, Portland, officiated.

Each new day with its opportunities is a fresh gift from the hand of God.

Washington Letter.

By I. Learned.

Your correspondent has been off from his usual paths for some weeks and has taken an outing, and since his return has been cumbered with the accumulation of correspondence which did not follow him. The new scenes and surroundings brought new life and thought in the mind as well as much-needed relief from the rounds of accustomed service. Attendance upon the International Convention at Denver was an inspiration and attendance upon its meetings, together with the auxiliary sessions of the Primary Union and the Field Workers' Conference gave one a still larger idea of our Sunday-school work and its unlimited possibilities.

The high altitudes of the Colorado plateaus and mountains gave us new air to breathe as well as new scenes for our sight. In our going we looked in upon Helena, Montana, and worshipped with our Congregational church, and spent a few delightful hours in the home of our excellent Missionary Superintendent for that State, Rev. W. S. Bell. A day on our return at Salt Lake City gave us a few minutes for a call at the Congregational parsonage, where, though the pastor had fled to the Pacific Coast, we met the good wife and looked over somewhat the Congregational plant. Dr. C. T. Brown, now supplying your First church, Oakland, has a very strong hold upon the situation in the Mormon City, and not only his own church, but the whole community rejoices in the large influence he exerts.

Our Plymouth church, Seattle, is out of debt, and the mortgage was burned an Sunday, July 13th. Of the large subscription list of over $30,000, made seven or eight months ago, less than four hundred dollars was delinquent on Saturday, the 12th, and before eleven o'clock of that day the last cent of the full amount of the obligation was paid over the bank counter. All Seattle Congregationalism rejoices! The gladness of the joy will be felt throughout all Washington. It was a great burden and oppressed all our outlying work. It has vanished and our heads are exalted because of the goodness of God in bringing this relief. Let us praise him! Pastor Temple now takes his vacation, with his pulpit supplied by Rev. Ralph Newman of Seneca, Kansas.

Pastor Nichols of the Edgewater church is spending a six weeks' vacation in the East, and his pulpit is supplied by our Brother Knodell of Santa Cruz. Rev E. L. Smith of Pilgrim is in New England, and his pulpit is occupied by Rev. Mr. Wheeler of Minneapolis.

Rev. Lambert L. Woods will take a vacation in August, and evening services will be suspended during the Sabbaths of that month. Rev. T. C. Wiswell has gone to Maine, the home of his boyhood. It is hoped that he will be able to find relief from the nervous overstrain of the past few weeks.

Superintendents Scudder and Greene, with Missionary Young, have made a thorough canvass of the religious conditions on Lopez Island, one of the San Juan group, and it has seemed best to take up the work laid down by the Presbyterians. A Congregational church of eleven members was provisionally organized on the 13th, and will call a council in the fall.

Seattle, July 19th.

Life fellowship with Jesus is the only school for the science of heavenly things.—Andrew Murray.

To cultivate a callous heart will not insure calm.

Our Boys and Girls.

Crotchety, Crabbed and Cross.

Crotchety, Crabbed and Cross, one day
Went out for a sail on the Sulky Bay.
Their boat was leaky, their sail was torn,
And hung on the bow was a dinner-horn.
"We'll sail to the north," said Crotchety.
"I'll stand by the helm to steer," said he.

Bounding and scudding they sailed along,
The waves rolled high, and the wind blew strong.
"I won't stay here to be drowned at sea;
We'll sail to the south, where the wind is free!
I'll steer for awhile," said angry Cross,
"For I don't see why you should be boss."

Seizing the helm with a wrathful frown,
He steered for the south; and the wind went down.
"We can't drift home; for there is no tide!
We're stuck here, becalmed!" was what Crabbed cried.
"We'll sail to the eastward now," said he,
"No, you won't," laughed the Wind across the sea.

Out of the eastward the wind blew strong,
And swift in its path they were borne along.
The Westward Shore and the Setting Sun
Were laughing to see what the wind had done.
"You went for a pleasure sail, you say?
You will never succeed on Sulky Bay."

"Go to the harbor of Smiles and Fun,"
Said the wind, with a wink at the Setting Sun;
"You'll find a boat which will sail alone,
If pleasure, not anger, is only shown."
The darkness descended on all the three,
And they steered by the stars for the Sunshine Sea.

—Eleanor A. Sterling, in the "Christian Commonwealth."

What State Names Means.

"What's in a name?" asked the poet; yet many names are full of meaning, and contain historical associations well worth remembering. For example see what is to be found in the names of the states:

Maine takes its name from the province of Maine, in France, and was so called as a compliment to Henrietta, the queen of Charles I., who was its owner.

New Hampshire took its name from Hampshire, England. New Hampshire was originally called Laconia.

Vermont is French (Vert mont), signifying "green mountain."

Massachusetts is an Indian word, signifying "country about the great hills."

Rhode Island gets its name because of its fancied resemblance to the Island of Rhodes, in the Mediterranean Sea.

The real name of Connecticut is "Quoneh-ta-cut." It is a Mohican word, signifying "long river."

New York was so named as a compliment to the Duke of York, whose brother Charles II., granted him that territory.

New Jersey was named for Sir George Carter, who was at that time governor of the Isle of Jersey, in the British Channel.

Pennsylvania, as is generally known, takes its name from William Penn, the "sylvania" part of it meaning "woods." Literally it is "Penn's woods."

Delaware derives its name from Thomas West, Lord de la Ware.

Maryland was named in honor of Henrietta Maria, queen of Charles I.

Virginia got its name from Queen Elizabeth, the "Virgin Queen."

Kentucky does not mean "dark and bloody ground," but is derived from the Indian word, "Kain-tukee," signifying the "land of the head of the river."

The Carolinas were named from Kanumas de Flores, or "feast of the flowers."

Alabama comes from a Greek word, and signifies "land of rest."

Louisiana was so named in honor of Louis XVI.

Mississippi is a Natchez word that means "father of waters."

Three of our Indian interpretations have been given to the word Arkansas, the best being that it signifies "smoke waters," the French prefix "ark" meaning "bow."

Tennessee, according to some writers is from Tenasea, an Indian chief, others have it that it means "river of the big bend."

Ohio has several meanings fitted to it. Some say that it is a Sawanee word, meaning "the beautiful river." Others refer to the Wyandotte word "Oheza," which signifies "something great."

Indiana means "land of Indians."

Illinois is supposed to be derived from an Indian word which was intended to refer to a superior class of men.

Wisconsin is an Indian word, meaning "wild, rushing waters."

Michigan is an Indian word, meaning "great lake."

The name of Kansas is based on the same as that of Arkansas.

Iowa is named from an Indian tribe—the Kiowas. The Kiowas were so called by the Illinois Indians because they were "across the river."

The name of California is a matter of much dispute. Some writers say that it first appeared in a Spanish romance of 1530, the heroine being an Amazonian named "California."

Colorado is a Spanish word, applied to that portion of the Rocky Mountains on account of its many colored peaks.

Nebraska means "shallow waters."

Nevada is a Spanish word, signifying "snow-covered mountains."

Georgia had its name bestowed when it was a colony in honor of George II.

The Spanish missionaries of 1524 called the country now known as Texas "Mixtecpah," and the people "Mixtecas." From the last word the name of Texas is supposed to have been derived.

Oregon is a Spanish word, signifying "value of wild thyme."

Dakota means "leagued," or "allied tribes."

Wyoming is the Indian word for "big plains."

Washington gets its name from our first president.

Montana means mountains.

Idaho is a name that has never been satisfactorily accounted for.—Morning Star.

The Right Kind of a Boy.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mama tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog,' he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened the damper. The smoked ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole atmosphere of the room and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward; "just so sunny and ready all the time. I suppose there are more brilliant boys than mine in the world, but none with a kinder heart or sweeter temper, I am sure of that."—Our Dumb Animals.

The Sky Telegram.

A gentleman while buying a paper from a newsboy one day said to him:

"Well, my, boy, do you find it hard work to be good?"

"Yes sir," responded the little fellow.

"Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir."

"Just send a telegram."

The boy looked up in amazement. The

gentleman touched the boy's forehead with his finger, and said:

"What do you do in there?"

"Think," said the boy.

"Well, can God see what you think?"

"I suppose He can."

"Yes, He can and does. Now, when you want help to sell papers or to be a good boy, you just send a sky telegram this way; just think this thought quickly, 'Jesus, help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before."—Evangelist.

Just for To-day.

Just for today; tomorrow is not mine
And may be spent where days unclouded shine.
This cross is heavy for an upward way,
My weak hands tremble; give me strength today

Just for today; it is much better so;
I might grow arrogant did I not know
My poverty, yet find it sweet to say,
"It is Thy gift, the blessings of today."

Just for today; what more can heart demand
From One who will each longing understand?
Thy love withholds no treasure, so I pray:
"Choose what may come, but give me strength today." —Selected.

Dr. Babcock in Syria.

The Rev. F. E. Hoskins, of the Presbyterian Mission, Beirut, referred in a recent letter to the visit of Dr. Maltbie D. Babcock. The mission circle in Syria had just heard of Dr. Babcock's death when he wrote as follows:

"Syria adds her tribute of sorrow, for all who met him here were strengthened by his great heart, inspired by his faith, and drawn towards him by the power of his loving sympathy. We had welcomed Mrs. Babcock into our home, and had felt Dr. Babcock's presence long before we saw him, because the two were one in a strangely beautiful union. I saw him first on the seashore below old Sidon, and it took only a moment to become really acquainted. I knew his old Lockport home and acquaintances, his successor at Lockport being a loved friend and classmate of mine, Dr. Evans, now of the West Presbyterian church in New York City—though carrying messages to him from Mrs. Babcock would have been enough in any case to win his favor. I shall never forget what I saw of him in Sidon, in the camp, on the ride up along the sea—the eager, questioning mind, the bright, flashing eye, the active frame instinct with life in every fiber. I cannot believe that disease and death have torn down that magnificent combination of brain and heart and voice and hand.

"Most probably the last sermon he ever preached was in the College Chapel at Beirut. He had spoken to a smaller audience through an interpreter at Sidon, but here was an audience of young men from Egypt, Palestine, Syria, Armenia, Cyprus and Crete, who understood the English language. He never faced such an audience before, and he realized that it was the opportunity of a lifetime. How little any one dreamed that it was to be his last effort upon this earth! He chose for his text a part of Revelation ii: 17: 'To him that overcometh will I give to eat of the hidden manna,' and then, putting all his powers into the most intense action, he delivered a matchless sermon to young men on 'Overcoming.' Many a life took a new start in Christian effort, so that this farewell sermon will echo and re-echo throughout all eternity. Just six Sundays later, three days after we had heard the sad news, Dr. Webster told the same student audience of our great loss in Dr. Babcock's death, and then with tender voice re-read the chapter and text in Revelation ii, and recalled and reimpressed the leading idea of that striking sermon.

"The visit of the party to Beirut did not give much time for such conversation as we enjoyed along the sea, but he came with others and made us all long to see more of him. He was the last to whom we said good-bye. When off Samos and nearing Smyrna he wrote to us one of the last letters he sent back to Syria. We had talked of the great questions pressing upon us as Americans in the Turkish Empire, and as Christians within the great Mohammedan world, and this is the last message we can ever have from him: 'Know, too, that Beirut was a beautifu conclusion of our trip through the Holy Land, filling the memories of the places where Jesus once walked with signs of his present power and coming kingdom.

"'Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes—the day how long.
Faint not! Fight on! Tomorrow comes the song.
Be strong!'"
—The Evangelist.

Answer for Yourself.

"What kind of a church would our church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer-meeting should we have? Every member "just like me." How about the Sunday-school? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

Let us say it, and sing it again, and each answer for himself:

"What kind of a church would our church be,
If every member were just like me?"

—C. A. Wood, D.D., Church Economist.

The Convert's Relation to the Work.

Activity is the law of life, of spiritual as of physical. Life and inertia are absolutely incompatible. "Show me thy faith apart from thy works (a thing impossible) and I by my works will show thee my faith" (which is the only way faith can be manifested). Faith is a vital principle, bringing the one exercising it wholehearted "to the obedience of Christ." Because of this it is written, "Be ye doers of the word, and not hearers only, deluding your own selves" (James i: 22). And "the Word was made flesh." Therefore be ye doers of Christ, or literally, be ye imitators of Christ

Pipe Organ For Sale

Sealed bids will be received until 7:30 p. m. Monday, September 1st, 1902, for the purchase of the pipe organ now in use in the First Congregational church, Oakland, Calif. Purchasers to remove organ from present location at their expense, and on or about November 1, 1902.

Address proposals to the Trustees First Congregational church, Oakland, Calif., endorsed, "Proposal for purchase of Pipe Organ."

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New Modern Residence
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Fine plumbing; Electric and gas lighting; large lot, 50 x 150 feet;

Situated on Dwight Way, near University. 300 feet East of Telegraph.

PRICE, $5,500.

Apply to J. L. BARKER,
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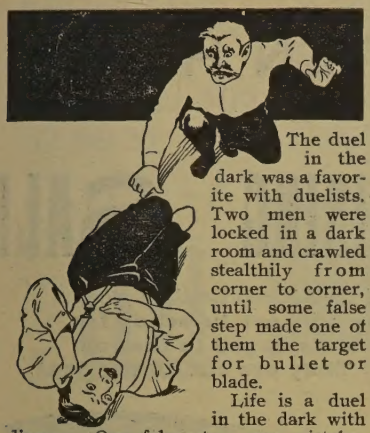

The duel in the dark was a favorite with duelists. Two men were locked in a dark room and crawled stealthily from corner to corner, until some false step made one of them the target for bullet or blade.

Life is a duel in the dark with disease. One false step, one mistake, and the attack comes swift and sudden. The mistake which commonly opens the way for an attack by disease is neglect of the symptoms of stomach trouble. When eating is followed by undue fullness, belchings, sour or bitter risings, etc., disease is attacking the stomach.

The best way to frustrate such an attack is to use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition, and makes the body strong and healthy.

"I was suffering very much with my head and stomach," writes Mrs. W. C. Gill, of Weldon, Shelby Co., Ala., "head was so dizzy when I would raise up in bed would fall right back. Could eat but very little, in fact scarcely anything, there seemed to be a heavy weight in my stomach so I could not rest; I had to belch very often and would vomit up nearly everything I ate. I was in a bad condition. I took four bottles of Dr. Pierce's Golden Medical Discovery and five of his 'Favorite Prescription' and am now well and hearty. I feel like a new woman and give Dr. Pierce's medicines credit for it all. I had taken medicine from physicians without any benefit as I could see."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the paper covered book, or 31 stamps for the cloth-bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

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SALVATION ARMY ORATOR.

I think the best speech I ever heard for obedience to the rules of the art was an address of about ten minutes by a young Salvation Army officer on the streets of Chicago. I listened with amazement. He was perhaps twenty-three years of age, with delicate, clear-cut features, sensitive mouth, and marvelously intelligent eyes. I was just passing the group as he stepped into the circle that always surrounds these noisy but sincere enthusiasts. He took off his hat, and in a very low, perfectly natural, and very sweet voice, speaking exactly as though he were having a conversation with his most confidential friend, he began: "You will admit, my friends, that human happiness is the problem of human life." And from this striking sentence he went on to another equally moving, showing, of course, that happiness could not be secured by traveling any of the usual roads, but only the straight and narrow path which the Master had marked out. It was as simple as it was sincere. And it was as conversational as it was quiet.—Senator Beveridge, in The Saturday Evening Post.

Our giving, whether much or little, should be proportionate to our means.

Because some cur bites you make not a dog of yourself to bite back.

Stomach Troubles.
Horsford's Acid Phosphate

Produces heathy activity of weak and disordered stomachs; perfects digestion, and improves appetite. An unexcelled strength builder.

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The newest, tenderest leaves from the first crop.
A delicious sweet beverage.
Ask for our
NEW SPIDER LEG—
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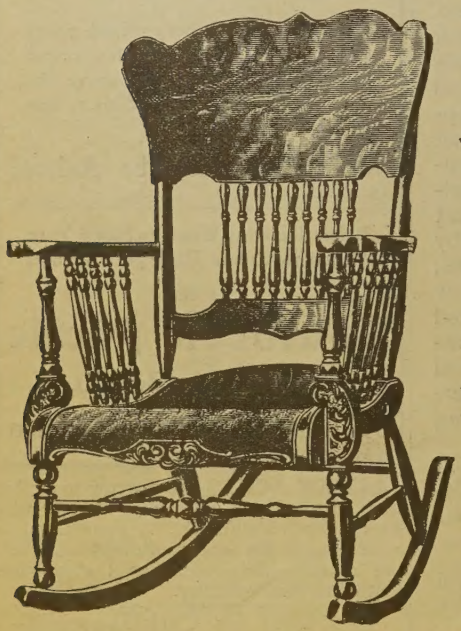
has made it easy for us to realize the money we sought to get out of the $85,000 worth of stock we had bought for our **New Oakland Store** which **unfortunately** will **not be ready for** occupancy for about six weeks. **Note the perfection of art that is displayed in the two Rockers here depicted. The prices too ought to interest you. They are cut 40 per cent.**



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COMPARATIVE VALUES

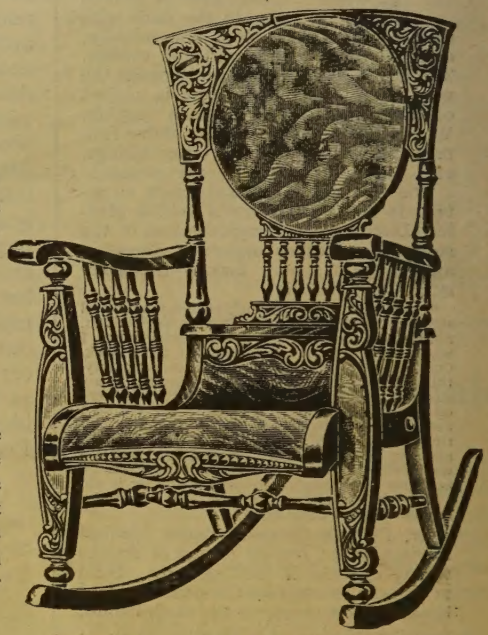
CANNOT BE FOUND

The piece on the left

is an exquisite rocker highly polished, well built, finished like a $15 rocker. It would be cheap at $7.00.

The piece on the right

ought to sell for $12. Some dealers get more for it. The workmanship on it is of the highest order and imparts to it the merit that all our goods claim as distinctively better than can be bought elsewhere for more money.



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